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Pacific School of Religion
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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

PERHAPS THIS IS JUST WHAT YOU HAVE BEEN WAITING FOR

Real stories about flesh and blood people, one of whom may live next door; stories, not of yesterday or tomorrow; stories of people who influence our lives profoundly whether we ever see them or not—such is the experimental packet of study material recently sent to over two hundred Sunday Schools by the American Friends Service Committee.

Only the person who has been connected with an organizational set-up can appreciate how frequently requests for "little human interest local color stories that I can use," come to us at 20 South Twelfth Street. On the other hand, only the man or woman who has faced a class of any size or age limit, Sunday after Sunday, knows what a Godsend a package of brand new stories can be. If, added to that, someone's Aunt Mary or Cousin John is a character in one of the stories—well, some classes would take the bit in their teeth and about all the teacher would need to do is to keep the attendance roll.

For a long time, the staff of the American Friends Service Committee has wished it had available the printed material with which to fill these requests. There is certainly no dearth of applicable incidents—incidents that when retailed by field workers are garnished, sometimes with tears, and certainly with much laughter.

Nor could it be otherwise. Where famine stalks, where permanent unemployment haunts men, there diseases of the body and soul flourish. And wherever there is suffering, there is nobility. A family may be poverty-stricken to the point where one wonders that physical existence continues; and the welfare worker may find the mother, too thin and frail to stand up against a spring breeze, "jist ain't hungry," when she thinks of her ravenous little brood.

On the other hand, I believe all of us have heard the stories of the sixty to eighty-year-old "orphans," and male "widows" encountered in Poland by English and American Friends Relief Workers. When the war-harassed, peasant population of that country found that aid was being given to those two classes of people only, hence almost everyone in the community became an orphan or widow, regardless of age or sex.

Sometimes there is a story that leaves one a little abashed, humbled and thankful that knowledge of squandered opportunities to help others is usually between oneself and God. Such is the tale of the little fellow in Germany, born since the war, and knowing Friends only from village and family gossip of the post-war relief days. Little Hans burst into the house like a whirlwind shouting to his mother, "Muttie, I've just seen a Quaker!"

"A Quaker. What do you mean?"

"Yes. A car almost struck a little girl in the streets; but a man rushed out and saved her. And anyone who saves another's life is a Quaker. Isn't he?"

Early this year, a committee composed of Hugh W. Moore, Rachel Cadbury, Janet Payne Whitney, Joseph R. Silver, Marguerite Hallowell, Shirley Spain, and Miriam D. Wilson got under the weight of the concern that these every-day experiences of field workers be made available for local groups.

Leaflets covering almost the entire range of activities of the American Friends Service Committee were collected, and reports of field workers culled for a new type of "wheat!" This time, statistics on the tons of clothing distributed, layettes needed, and dollars administered became "chaff." Individuals assumed identities as "neighbors"—and in many, many instances, were found to be exceedingly good neighbors by any standards.

There is even a play about a magic star, included in the kit. It begins with two children sitting on a doorstep and wishing hard on the first star of the evening. There's magic in the faith of childhood; and it evoked a voice singing:

"In the land of Service
Built by loving hands
In the crowded cities
Or in distant lands,
We have flung our banner,
Flung it wide and far
In the land of Service
Following a Star."

"New stars for old—black and red for gold. . . . " But I mustn't tell you the whole story! There are still a few of the packets to be had upon request.

The sending out of this material to some two hundred Sunday Schools is purely an experimental venture. It is the hope of the committee that use of these stories, pamphlets, and plays, may culminate in an American Friends Service Committee Day. When it is desired, the staff at 20 South Twelfth Street will be glad to furnish a speaker who has had first-hand experience in some phase of the Friendly activities described.

LOUISE A. STINETORF.

EDUCATING THE EDUCATORS

The Peace Section of the American Friends Service Committee strives to make effective the testimony held since the seventeenth century by the Religious Society of Friends — that Christianity and war are irreconcilable, and that as Christians, Friends cannot under any circumstances condone, support, or prepare for war. The Peace Section recognizes that a basic program of education against war and toward international cooperation is necessary if the causes of war are to be eliminated. To this end, the Institutes of International Relations conducted for the past six years, have presented a period of intensive training to ministers, teachers, and civic leaders under the guidance of experts.

Last year, nine Institutes of International Relations were held, in cooperation with local committees, in strategic educational centers. These lasted from ten days to two weeks each. The average enrollment was about 155 men and women, who were selected because of their outreach and influence for peace education in local communities.

This summer, there will be ten Institutes of International Relations in the following places:

Duke University, Durham, N. C., June 8-19.
Bethel College, Newton, Kans., June 9-19.
Grinnell College, Grinnell, Iowa, June 17-26.
Northwestern University, Evanston, Ill., June 22 - July 3.
Swarthmore College, Swarthmore, Pa., June 22 - July 3.
Wellesley College, Wellesley, Mass., June 23 - July 3.
Mills College, Oakland, Calif., June 23 - July 3.
Whittier College, Whittier, Calif., June 30 - July 10.
Nashville, Tennessee, July 2 - 5
Reed College, Portland, Ore., July 6 - 16.

Courses offered are divided into three categories dealing with: (1) facts relative to the present international situation; (2) methods of peace education and the resources of the peace movement; and (3) the spiritual dynamic of the motivation for working toward the elimination of war. It is these second and third categories which make the Institutes unique and win for them the enthusiastic support of the growing number of people from all denominations who look to the Society of Friends for leadership in activities motivated by an unqualified Christian Pacifism.

As in previous years, the faculty members and evening lecturers will be outstanding leaders in education, religion, and public life. Questions dealing with all basic phases of international rela-

(Continued on page 162)

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Editor

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EDITORIAL

Out of the Home are the Issues of Life

IT was once a popular saying that the preacher's boy was the worst boy in town, the assumption carrying on into his manhood. The fact is, as authentic figures maintain, that preachers' sons—and daughters—are better than the average run of boys and girls, and by their birth and nurture stand a much better chance of achieving useful and distinguished careers. It was the occasional, striking, and unexpected exception that gave rise to the current tradition.

We have no way of knowing what the family records of Friends' ministers would disclose in this respect but we have little doubt in the matter. The question is called to our attention by the notice of the recent passing of Walter W. Rush, an unassuming and pillar Friend of Fairmount, Indiana, Meeting and community. The parents, Nixon and Louisa Rush, were both Quaker ministers. They served in a day previous to that of a settled and pastoral ministry, and were away from home more or less as they went about preaching the word. In their absence the older children carried on and cared for the younger ones, maintaining the spirit and atmosphere of the home. From that rich heritage came three sons and three daughters who by their creative lives have done credit and honor to their parents. One son, who died only last year, was a widely beloved minister in medicine in the truest sense. Another is a member of the Faculty of Yale University. One daughter is a nationally known artist. The others have lived no less creatively though in more circumscribed spheres.

Merit of contribution to society is not a matter of degree but of kind. Walter Rush, who stayed on in the community, on the old home farm entered from the government by his grandparents, typifies the service which all too often is unheralded because inconspicuous. Gentle and genial, he was recognized as possessing great strength of character, and as standing foursquare on vital questions. His life was his message. To have it said of one by a daughter, "I never saw my father angry and I never heard him speak unkindly of anyone," marks a quality of character for which no extent of public service can compensate. Thus did he reproduce the kind of home in which he himself had been reared. And what service can be more fundamental? In the current issue of *Antioch Notes*, we read this from President Arthur E. Morgan: "The world today needs leadership, but so will the next generation, perhaps even more acutely. Many a man or woman who has little power to affect the public policies of today has nevertheless the ability to build in boys and girls that quality of character which the coming generation will greatly need in its leaders." Here is a responsible task that may well challenge the best in us. To achieve it in measurable degree is to make a significant contribution to our times.

College Jesters for Court Fools

IN the old days the one person who could "tell" the feudal lord to his face and get away with it was the court fool. Under cover of a clever gibe, many a bit of unpalatable truth was thrust home by this privileged character of the court. From the immediate and sensational vogue enjoyed by the new national college organization, "Veterans of Future Wars," it would seem that we now have college jesters for court fools. A Princeton student hit the thing off on the Princeton campus, and it was hailed at once with a burst of Homeric laughter from coast to coast, as the idea "took" throughout the colleges and universities of the country. Organizing themselves as our future veterans, these college boys demand a bonus, dated 1965, but paid now with compound interest for the intervening period! Thus do they satirize the bonus lords of our national treasury.

Many ramifications of this engaging proposal are being hilariously suggested. A young New York minister promptly announced himself as an active candidate for the post of National Chaplain of the Future War Veterans, promising to lobby for their bonus in the vestries of the churches. The weakness of the new organization, he declared, was that "it now lacks one essential feature, namely, the active cooperation and blessing of the religious forces of the nation." Various auxiliary organizations have been suggested,

such as "Association of Future War Propagandists and Atrocity Writers," "Profiteers of Future Wars," and even "Future Gold Star Mothers." Furthermore, why not hold a national primary to help seek out one to be honored as the next unknown soldier? And so on and so on.

But really, why not? The nations seem "hell-bent" for another and bigger war, and with Uncle Sam leading the armament procession, why should not our young men be thus forehanded? They are the ones who will pay, with lost or broken lives, and why should they not have some compensation now when they can enjoy it? Beneath the surface hilarity, is the stark realism of impending tragedy. While the court fool jeered, he often wept. So close, often, is laughter akin to tears.

Realism is the Way of Jesus

By George Lansbury

Noted British Labor leader and statesman, former member of the British Cabinet, author and traveller, George Lansbury will soon make a speaking tour of this country under the auspices of the Emergency Peace Campaign.

IN a short time, my daughter and I will arrive in the United States. We know we shall be welcomed by good friends, and in a friendly manner by all Americans we meet. I say this because we both retain pleasant and lasting memories of the kindness and hospitality given to us on previous visits.

This time I am coming to take part in a series of conferences organized by a union of those opposed to war, to consider what can be done to stop the drift toward conflict. I come as an out-and-out pacifist, one who believes that all war is a crime against God and man. I come as an international Socialist because I accept as true the teaching of the gospels—that we are all children of one great Father we know and speak of as God. My faith rests securely on the fact that the Christian creed is one of realism; that the only true way of life is Christ's way; and that we all must be prepared to sacrifice material gain if wealth, position and power are possible only through the degradation of our fellow human beings, or the betrayal of our religion.

Although I come as one who desires to be a Christian, I am too conscious of my own failures to be self-righteous; but as an average man I am striving to waken the people, with God's help, to the fact that Christ came to tell us how to live our lives because our lives are eternal.

A few months ago, desperately alarmed and distressed because of the breakdown of the world disarmament conference and the ever-increasing race in armaments taking place throughout the globe, I appealed through the London *Times* to leaders of religious thought throughout the world to come together at Jerusalem, and from Mount Calvary send a message to mankind calling for peace.

Our religious faith comes to us from him who was crucified on Calvary. From the day when he was tempted by the devil till his death, he proclaimed love and service as the way of life by which mankind could live at peace with one another. At the supreme moment of his life, when arrested and being led to death, he refused all violent assistance from his disciples and in memorable language proclaimed the simple truth: "Those who take the sword perish by the sword."

After his death a tiny handful of disciples, following his commandment, went forth into the world preaching his gospel of love and brotherhood. They held all property in common. They denounced the sin of usury and abolished it from their lives. They declined to serve in the Roman or any other armies. They believed that the teaching of their Lord and Master was for this world as well as for the life eternal. Their faith was supreme, and above all State control or expediency.

This band of men and women slowly grew in numbers and strength even though many were persecuted, crucified, and torn to pieces by wild beasts. They were charged with wanting to turn the world upside down, and, in fact, were daily turning men and women from a life of strife to a life of cooperation and love.

After nearly four centuries of struggle the powers of this world took our great religion to their bosom and crushed all spiritual values out of it. So effectively has this been done that today leaders of religion, on the plea of that necessity which, we are told by military men, knows no law, support the creation of every foul device in the form of poison gas and scientific machinery for the destruction of human life. Christians of all denominations are organized to carry out mass murder. The most accursed disregard of human life is sanctified and blessed by those who speak to us in the name of our Master, who is the Prince of Peace.

Prelates of our Church publicly regret that our nation has reduced armaments, and join in the clamant demand for more and more weapons of destruction. We are told that if others do this evil thing we must follow their example. This means, if it means anything at all, that we do not accept the gospel message, "Overcome evil by good."

I ask in all reverence, what becomes of the Christian doctrine, "Jesus Christ is the same yesterday, today, and forever"? If he is, then surely his message is true and practicable today.

Let any impartial person look back over the centuries that have passed since the message of "Peace on earth, good will to men" first came to Bethlehem. Powerful churches have accepted this message as an ideal, but at the same time have declared by word and deed that it was only an impracticable ideal. As a consequence, war, pestilence, and famine have again and again decimated and desolated the world. Here are some ghastly figures connected with the last war:

Ten million dead.
Twenty million wounded.
Three million prisoners.
Fourteen million widows and orphans.
Thirteen million civilian dead.

Can any one of us measure the mental agony and bloody sweat of a battlefield? And can anyone weigh in the balance the bitterness and sorrow of those who realize their suffering was given in vain—who now see mankind organizing for an even greater slaughter and destruction?

Let me be quite clear: this brutal, hell-begotten business of war has been blessed by the leaders of religion

as a necessary though unpleasant evil. During the last war, those in all lands who claimed to speak for the Prince of Peace, persuaded and cheered the youth of the world to slaughter each other in the name of him who said, "Vengeance is mine, I will repay," and who gave his life to save us all from the curse of strife and war. The slogan then was, "War to end war." We know now it was a war, like all wars, to make the world safe for more devastating, soul-destroying conflict. These blind leaders of the blind in all lands pray to the same God, bow to the same Cross, and ask for power to win victory through mass murder.

Apart altogether from the Italo-Abyssinia dispute, the youth of the world is now being urged to make ready for another war to end war. From one end of the world to the other, a most terrific race in armaments is in full swing. Whatever happens in Abyssinia, this race is to go on. It is said these armaments are needed to secure collective security. Imagine it! All nations are pledged against war; all claim to be ardent and sincere in their desire for peace; and at the same time each nation sets to work piling up all the most bestial and effective means for pursuing war. This is called being a realist. I call it lunacy of the worst description—because it is conscious lunacy.

Where does our faith come in? Do not tell me faith is not enough; that because others arm themselves with the terrible weapons of warfare, we too must not rely on the power of our Lord's gospel, but, on the contrary, must rely on keeping our poison gas more deadly than others, in order to conquer, not by the spirit and practice of love but by force. Remember, a leading statesman tells us our only defense is offense—which means we must kill women and children more quickly than our enemy kills ours.

Do you honestly believe that Jesus Christ, for any reason you can conceive, would, in retaliation or for any other cause, murder little children or engage in mass murder of this or any other kind? Do you think St. Francis or any of those whose memory we all revere, would in any condition support the use of poison gas against either armed or unarmed people?

I appeal to all who read what I have to say to understand that war abroad and class war at home, with all its horrors of depressed areas, hunger, privation, and destruction in the midst of plenty are not the acts of God nor the will of his Son. These evils are caused by the wickedness and stupidity of man. I neither explain nor palliate the evil wrought in the world because of the failure of Governments or individuals to follow the law of God, but I am challenging the action of those who, speaking for the Master, sanction preparations for war, and endeavor to show that, in using the bestial weapons of war, men are fulfilling the will of God. Expediency may be the curse of people like me who are politicians, of those who earn their bread in the market-place. Those who teach us that God is love, and that the law of our life is love, cannot, without becoming themselves apostate, teach us that expediency may be a guiding principle of our lives.

The Message of Jesus for Today

By James R. Furbay

WHAT would Jesus say to us today? What would be the heart of his message for our times? If he were again to walk among men and live within the life-patterns of our modern world, what would be his central message?

In order to discover this, help may first of all be found in distinguishing between Jesus and modern Christianity. Various claims have been made as to what is the central message of Christianity. Some hold that Repentance, or the Atonement, is its central theme; some, Holiness; others, the Church; and still others insist that Brotherhood is its central idea. Passing by these claims as to what is the central doctrine of Christianity, are we not justified in inquiring about what was the central message of Jesus? It might serve as a clue for our times.

All great leaders and all significant movements are organized about a central idea, and are motivated often by a central driving passion. Science explains that the unit of matter, the atom, is a whirling universe of electrons about a nuclear center of protons. Likewise, our earth, the moon, and many other planetary bodies travel about the sun, as also our solar system is organized about and is controlled by a larger cosmic center. Transferring this idea over into the moral world, we may rightly ask: What was the central, controlling idea, and what was the central driving passion in the life of Christ?

A candid study of his teachings, particularly as recorded in the Synoptic Gospels, reveals clearly that at the core of all of his teaching was the message of the Kingdom of God. It was not only his central idea—it was the dominating passion of his life. For that he lived, labored, suffered and died. It is all epitomized in the saying: "Jesus came preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel" (Mark 1:14, 15). What, we may ask, does that message mean for our times?

I.

The Kingdom of God is the desirable reign of God in this actual world. Jesus called men's attention to the truth that the Kingdom was at hand, and not reserved solely for a future life in a celestial world. In one of his encounters with the Pharisees who had accused him of being in league with Beelzebub, he said, "If I by the finger of God cast out demons, then ye may know that the Kingdom of God is come unto you." In other words, as evil is being overcome, as the kingdom of evil is being destroyed, the Kingdom of God is being realized. And the Kingdom of God comes just to the extent that the evil of life is being displaced.

The Kingdom of God is viewed as antithetical to evil in both the individual and society. The reign of the *summum bonum* is an ideal which cuts across and challenges everything in life which is evil. If God is love, as Jesus taught us, then the reign of love demands the elimination of all anti-social feeling and behavior in the forms of hate, revenge, strife, war, etc. If the Kingdom of God is the reign of truth, then it is a challenge to the existence of all falseness, deception and unreality. And being the reign also of the supremely worthful and beautiful, it is inevitably denying the right of existence to all that is ugly, base, reprehensible, and distorting.

Furthermore, the Kingdom of God must be understood in terms of the Christian conception of God. Instead of being an absentee-God, living principally in another world, Jesus proclaimed God as a contemporary, co-working Spirit, operating in and through individuals and groups, stirring men to energy in this redemptive work of reorganizing life on higher and higher levels. The Kingdom of God is "not of this world," and yet it is here operating now—"the Kingdom of God is within you."

II.

If the Kingdom of God in its perfection means the ultimate organization of life according to the will of God, and is the full flowering of the highest good in the world, then its present meaning for us is that of a process working in the direction of the ultimate desirable objectives. The Kingdom of God is difficult for us to comprehend because it is not a concrete substance. If it were an outward, visible New Jerusalem with walls of precious stones, pavements of gold, gates of literal pearl, it would be merely a celestial show, with no moral meaning. But because it is within us, its meaning can be found only in certain ways of thinking, feeling and behaving. But to become real in the final sense, it must be brought from the abstract into the concrete.

The Kingdom is a divine-human enterprise, not brought about by the acts of man alone, nor is it the independent creation of God. The farmer has a tract of virgin land, covered with trees, briars, thorns, underbrush, and thistles. It has undrained swamps, and huge boulders are strewn over it. The farmer can let it alone, or he can clear away the wild growth and debris, drain the swamps, and put it under cultivation. He can make of it a garden filled with beautiful shrubs and flowers, or with all manner of food-producing plants. But it is not by his efforts alone that he produces the fruits and flowers. There are the cooperating forces of nature, such as the sunshine, the rain, and the various chemical actions. In Jesus' parable of the seed, and of the leaven, he indicates that the Kingdom of God is an enterprise of divine-human co-working.

To use the language of the schools, the Kingdom of God is the progressive integration of life. Our world is filled with many conflicting interests. When these interests enter into conflict with each other, we have trouble. Miss M. F. Follett, in her noteworthy book entitled, "Creative Experiences," has called our attention to the fact that when differing interests meet, either within the individual or in society, they need not oppose, but may honestly confront each other. The confronting of interests may result in any one of four outcomes: (1) voluntary submission of one side; (2) struggle and victory of one side over the other; (3) compromise; or (4) integration. Most of our evils in life arise from the first three of these ways of resolving conflicting interests. Submission, conflict, and compromise are never creative solutions. The basis of all cooperative activity is integrated diversity. This is the method of the Kingdom of God—not uniformity, but cooperative harmony. It is the principle of carrying out Jesus' way of love, fairness and brotherliness.

An example of this type of creative solution is to be found in the work of such men as John E. Williams, eminent labor mediator, and arbitrator for some years for Hart, Schaffner and Marx. He has worked with the belief that both sides of a controversy could find a place in the final decision. In his testimony before the Civil Service Commission on Industrial Relations in 1914, he said: "The action of the Commission is that of discovery, of contrivance, or invention to find a practice that will serve the interests of both sides." The Kingdom of God is such a process of integration within the life of a person and within the conflicting interests of society.

III.

As there are costs in all work of integration, there is likewise cost connected with the coming Kingdom.

Since the Kingdom of God is a certain kind of process, it calls for active cooperation in that process. Since God does not bestow the Kingdom from without, it remains that men must actively engage in its promotion if it is to be realized. More is necessary than to fold our arms and to say, "Lord, Lord." It is only in doing the will of God, according to Jesus, that the Kingdom can come.

Since the Kingdom of God is a certain kind of process, to enter into cooperation with the forces of the Kingdom means that we must abandon other and contrary ways of thinking and living. This is what Jesus meant when he called for repentance as the prerequisite for the Kingdom. "Change your minds," he said, "for the Kingdom of God is at hand." It requires a new point of view, a new scale of evaluations, and a new method and approach to the actual problems of life. It calls for the surrender of the near view in the interests of the far view, and it involves the investment of the personal and private interests in the general and social interests. Such a revolution in values is nothing short of a deep and thoroughgoing repentance.

In the simple parable of the pearl, Jesus suggested the cost of search and the joy of discovery. "The Kingdom of Heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it." It was worth every cost necessary in its acquisition. This is Jesus' message of repentance for our day. He is saying to the twentieth century, "If you want the Kingdom of God above all else, it will take all that you have, but will bring to you more than all for which you could ever hope.

Jesus' message for our day, then, is a challenge,—first of all, that we recognize the fact of the presence and working of the Kingdom; next, that we study its principles and forces, that we may better understand its workings; and finally, that we may pay the price for active participation in, and cooperation with it. All of this calls for men and women today who will take time to listen to Jesus, and who will synchronize their thinking and living with the whole program and method of the Kingdom. This is the challenge to all of us Friends in our local meetings, in our quarterly and yearly meetings, and in our Five Years Meeting.

Carthage, Indiana.

Clear Enough

I THINK one great weakness of the church is too much sentiment and not enough sound business sense—too much joy in the fact of heaven and not enough sane effort to make earth a little more like heaven. My own opinion is that songs of praise cause much less rejoicing in heaven than an organized effort to relieve the sufferings of humanity. Christ drew but one picture of the judgment, and there he pictures men condemned because they had not ministered to their fellows, and others rewarded, because in serving humanity they served Christ. It should be clear enough, therefore, that man best serves God by serving his fellows.—ROBERT QUILLEN.

Service and World Fellowship

Friends and the Way of Creative Peace

Submitted by the Sub-Commission on Service and World Fellowship, by the Chairman, Murray S. Kenworthy, in cooperation with Errol T. Elliott, General Chairman of Commission Four.

VERY early in his life George Fox showed a peculiar interest in social affairs. One of his first efforts to correct social practices occurred at Mansfield where he exhorted the justices, met to fix the wages of servants, "to do that which was right and just to them," and at the same time exhorted "the servants to do their duties and serve honestly."

In 1669 he urged Friends to provide "an almshouse for all poor Friends that were past work." Again he said, "Our religion lies not in meats, nor drinks, nor clothes, not thee, nor thou, nor in putting off hats, nor making curtseys—our religion lies in that which brings to visit the poor, the fatherless and widows, and keeps from the spots of the world."

This interest of George Fox must have had a very definite influence upon his associates and subsequent followers, for we find many of them actively engaged in varied lines of social activities. So conspicuous was this service that one has observed, "To the early Friends all life, religious and civil, domestic and ecclesiastical, was one life."

Joint Heirs of a Great Tradition

An extended account could be written of practical activities in organizing life-saving crews, providing fire-fighting service, opening soup kitchens for the unfortunate, extending educational opportunities to the poor, attempting adequate care for the insane, effecting prison reform, working for temperance, promoting peace, seeking freedom for the slave, pursuing efforts to purify politics, opening a venture in Pennsylvania, adjusting relations between capital and labor, and in practical helpfulness in many other areas.

With this rich heritage, the founders of our modern service had at their backs more than two centuries of social service precedent. Being worthy "heirs of a great tradition," English Friends began the chapter in modern Quaker relief at the time of the Franco-Prussian war (where the emblematic star was adopted), and continued it during the Boer war. With these experiences as a foundation, it was quite natural for them to organize a like service at the beginning of the World War. They were later joined by American Friends. These two groups continued their kindly ministrations long after the last regiment had left the battle field. Their history is not to be recounted here—save to say that their work took them into all those countries of Northern and Eastern Europe affected by the war, and into sections of China and Japan where natural disasters had brought suffering.

Friends Minister to Spiritual Wounds

The World War over, and the most pressing needs of the battle areas somewhat relieved, Friends turned to the far more serious problem of healing the spiritual wounds of the strife, and eliminating the causes producing so much agonizing sorrow and hatred. Friendship centers were established in certain strategic cities such as Paris, Berlin, Warsaw, Vienna, Moscow, and later, in the "world capital," Geneva.

The activities carried on at these points were many and varied. Race prejudice and hatred had been fanned to white heat by war propaganda. Stories of cruelty, even fiendish brutality, were common on both sides of the trenches. Friends helped to restore sanity by calling attention to human and Christian virtues common to all European nationals.

Efforts were very early made to bring together peace-loving people from the various war-torn nations. Conferences were held where the problems of the period were freely discussed. Groups from one nation were entertained in the homes of another nationality. Refugees were repatriated. Tourists, philanthropists, economists, historians — all, wherever any contact was made, were influenced as far as possible, for the cause of peace. In Geneva the persistent efforts of our center have made it possible for the peace organizations, having headquarters there, to cooperate in various ways.

One of the significant results of our presence in Europe was the establishing of meetings for worship. It was natural for Friends' workers to gather for such fellowship. To these meetings all members of the working staffs and their friends were welcomed. In Germany Friends were free to engage in such propaganda as they saw fit. As a result of these influences and efforts a number of local meetings have been established and in Germany a Yearly Meeting organized.

A Choice Between Opposing Philosophies

There are two diametrically opposed philosophies of life. One views nature as "red in tooth and claw" and proceeds on the assumption that "the weak must serve the strong." This philosophy sanctions war for commercial and territorial gain, ruthless competition for material profits, and the exploitation of women and children for the fattening of bank accounts.

The second sees a "surrender value" in all nature. It realizes that the ultimate value of any life or material lies in that which it can contribute to the general good. Jesus' conception of service included "doing more than others" and "going the second mile." Service, as rendered through the American Friends Service Committee, has been not only and primarily an attempt to heal following a war but to exhibit in practical deeds a power greater than military force with which to meet conflict situations—to use peace as a creative power.

It may be true that we were not "spiritually prepared to give an adequate interpretation of the ground and basis of our faith," and were not "clearly united upon a plan of action suited to and corresponding with our ideals of life," but many of us could not accept the method of war as a solution for the situation existing in 1914. We felt we must use the "slower but none the less effective forces of love and cooperation." So we gave of our goods to feed the poor and clothe those in physical need; we rendered material service in restoring and building homes for the homeless; in hospital and camp, in dugout and hovel, we gave, in personal touch, that which we hoped would express our sympathy and love and create a new life in the ruins of the old.

Our Contribution to World Unity

Many have been the dreams of world unity. A Hebrew prophet saw a time when nations would learn war no more. Jesus taught his disciples to pray, "Thy will be done on

earth as it is in heaven." Plans for the union of nations have appeared from time to time for centuries. These dreams are, as yet, unrealized. Unity must be accomplished. Christ directed prayer to that end.

The contribution of Friends to this aim has at least been a venture in that direction. To us, fellowship, in theory and practice, has been so sufficiently comprehensive as to include in our working staff, at home and abroad, representatives of the various racial colors. We have worked in countries politically as far apart as republican France and "red" Russia. We have fed Protestants, Jews, Catholics, Moslems and others, without regard to creed. If God made of one blood all the races of men, and sends his rains upon the just and unjust, why should we, his children, draw lines of discrimination?

Our Responsibility for Social Conditions

There is undoubtedly a growing sense of collective responsibility to and for those who are physically unfortunate. An increasing number of governments, the world over, are giving special attention to the situation. In recent years religious leaders have been greatly concerned with the problem. The recent world church conferences, held in Sweden and Switzerland, have given it serious consideration. Where, after all, does the responsibility lie for the existing conditions and for their solution?

In attempting to answer this question, the social "doctors" are tragically divided, and while they hesitate men suffer. Selfishness and the love of money may be basic roots of the evil, and must be considered as vital, but there are certainly nearby causes that can be more quickly dealt with. Narrow nationalism that refuses to see the needs of other peoples; economic systems that starve little children abroad and at home, sacrifice life, home and happiness in ruthless competition for personal gain, that exploit women and children in the mad race for dollars, that sacrifice its finest young men to the god of war, that produce fourteen depressions in one hundred years: these and others must be considered in the light of social need and world fellowship.

"The poor ye have always with you"—always and everywhere now. To this fact our own millions of unemployed bear witness. They are to be found in rural areas and small villages as well as in the great urban centers. There are, in many countries, centers where the massed effect grows critical and alarming with riots and threats of civil and international war. Continued lack of understanding and inadequate relief have already produced mass action and revolution—Russia, for instance, with drastic changes in economic policies. Millions in America and throughout the world are hungry, underfed, suffering from economic maladjustment. The situation existing is one of great tension and uncertainty. The solution must deal with something more fundamental than temporary palliatives.

Christ and His Religion Deeply Concerned

The Church has been severely criticized for being so other-worldly that it has neither time nor practical interest in the bettering of human conditions. Its alliance with tyrannical governments, oppressive economic policies, and apparent indifference to causes producing human misery were strong factors in causing European communists to repudiate all religion. In America the Church has been criticized by organized charity for its indifference to social conditions and toward youth with "soiled reputations," sometimes refusing the request of juvenile courts for assistance in caring for wards. Critics may be justified in censuring the organized Church, especially at times and in certain sections, for evident indifference, but it certainly is true that at heart the Christian religion is deeply concerned.

The Old Testament prophets — Amos, Hosea, Micah, Isaiah, Jeremiah and others — voiced a vigorous protest against the social evils of their day. "Thus saith Jehovah . . . for three transgressions of Israel, yea, for four, I will not turn away the punishment thereof, because they have sold the righteous for silver and the needy for a pair of shoes." This brief extract from Amos is a sample of many such prophetic utterances.

Jesus was no less concerned. In his home synagogue, he outlined a genuine social program which, according to E. Stanley Jones, promised justice to the economically, socially, politically, physically, morally, and spiritually disinherited. The basis of his promise was nothing less than his revelation of the will of God. In the parable of the last judgment, Jesus illustrated, very clearly, his meaning of service: "Not every one that saith unto me Lord, Lord but he that doeth the will of my Father in heaven." "I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." No wonder a recent writer insists that he who accepts Christ must accept his program of social service as well as his heaven.

Our Underlying Motives

When invited to become an officer in the army of the Commonwealth, George Fox replied "that he lived in virtue of that life and power which takes away the occasion for all war." This answer implies that there is an influence in the Christian experience which prompts or impels one to a certain type of behavior. This proved true in the lives of many early Friends; they did behave in a different way. "To them social service followed automatically on spiritual awakening as warmth follows fire." Friends also learned to see "divine chances and a possible royal destiny in every human being regardless of color, and however hampered or blurred by sin and oppression. They considered their main business to be the emancipation of man from everything that bound and cramped him."

Was it this inherent nature of religion that "drove" Friends in 1914 and in 1917 to organize their relief service? Or was it the impact of a traditional opposition to war? Or has some other motive been the prompting agent? We believe that it was the inherent nature of our religious life which provided the main dynamic for service.

Distinctive Nature of Friends' Service

The following comments by sympathetic observers of our work will, in a measure, indicate something of the nature of that difference which exists between our work and that of organized charity:

"Many relief workers have ministered splendidly to the physical needs of Europe, and in so doing have done much to restore broken spirits. Friends have attempted a somewhat different task. They are striving to feed not only hungry bodies but also hungry souls with faith, and hope, and love. The are trying to show that the dynamic of real life is the creative, not the possessive, instinct. They are helping to create the individual as opposed to the mass: subjectively, by breasting the current of popular prejudices in going to Germany at all; objectively, by trying to carry on their service in the spirit of real friendship which recognizes and respects each individual as a personality, a child of our common Father and therefore our brother and sister."

"Has not the Quaker, with his inner conviction of the brotherhood of man in a world undergirded by a loving Personality, a message for social workers and humanitarians of every kind? The Quakers have found in such a faith the motivation of all their work. Such a religion

energizes the tired spirit, braces the faltering will, melts prejudices, condemns narrowness and selfishness, illumines knowledge, links loving personality to scientific method, gives unity to the whole of life, and meaning to every effort to social betterment."

FAITH IN THE UNFOLDING PURPOSE

We may never know what are the permanent results of our service at home and abroad. With war clouds again breaking and raining ruin upon humanity, with totalitarian Germany crushing all opposition in its conception of nationalism, with our own country armed as never before in peace-time, the pessimist sees nothing but destruction. The optimist, however, insists that reactions in human affairs never quite go back to former depths.

There are many evidences of a growing interest in constructive peace and good will in this country and abroad. Social service, sometimes called the Social Gospel, is now a greater note in the chorus of Christian voices. Have these movements been influenced by our work? Perhaps, but how much we do not know.

What about the effect upon ourselves? Is there a sense of self-satisfaction over a work well done and widely applauded? Or a feeling of uselessness in view of probable war and destruction ahead? Or is there a sort of "heroism of noble despair" as we resolve to go ahead in like ventures? Or do we have faith to believe that swords will yet be beaten into plowshares? Does a religious faith in the unfolding purpose of God sustain us? Having put our hands to the plow we are not ready to turn back; not yet, and God helping us, never.

WHAT SHOULD BE OUR GUIDING PRINCIPLES?

We should keep before us constantly some measures by which we evaluate our varied service. We posit the following for the consideration of Friends.

1. The basis of our service is religious, growing out of a "practical mysticism," else we shall have little more than philanthropy to offer. We rest our case upon God as revealed in Christ whose saviorhood is the answer to men lost in the confusion of our day. We aim at nothing less than spiritual transformation through him.

2. We must have a mind for understanding the causes of the conflict situations in which we work. Relief of suffering is not enough. We must aim at reconstruction.

3. Individual Friends should be encouraged to consider their daily obligations as opportunities to experiment with the application of the basic Quaker conception of the sacredness of human life.

4. Friends as a group should experiment with efforts at developing new patterns of life in conflict areas. Such efforts will call for dedication no less than was offered by our forefathers who freed their slaves or who resisted military taxes. We believe it is the best way in which we may work toward a Christian society.

5. We also should recognize the importance of the larger human organizations in the stream of social change. While we cannot descry the type of social order that eventually must be, we must recognize the fact that good men may indirectly harm each other through an ill-adjusted social structure. We should give our study and influence to the developing of the social order along the lines of Christian principles.

6. We should be committed to the principle of creative peace as a *method* of bringing in a more just order among men. No short-cuts of violence should supplant our faith in the triumph of understanding and good will. Justice or even mercy is not enough. Active peace is our technique.

7. "Our Quakerism must, then, be nothing short of a religion of life, a real experiment in the application, the reproduction, of Christ's religion. Neither form nor the absence of form; neither creed nor the absence of creed will avail, but a kind of life which is divinely begotten, inspired and fed from within. It is not 'views' that are wanted, but the evidence that in the hush of our meetings we find a living God, that in our human tasks Divine streams of grace are raining into our lives, and currents of spiritual energy are coursing through our deeds and purposes. And withal we must go on to our day's work with sunlight on our faces."

The Command is Forward

By Frederick M. Eliot in The Christian Register

"And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Exodus 14:15.

IT was a direct and vigorous word that came to Moses, the one he needed more than anything else. Apparently Jehovah had grown weary of the long series of appeals for help which had come to him from the man to whom had been given the task of leading the children of Israel out of their Egyptian bondage, and he felt that the time had come for Moses to realize his own responsibility in the matter, and assume the full burden of leadership.

The same kind of situation has arisen over and over again in human history, and it is likely to recur at frequent intervals so long as human nature keeps its present characteristics. We have apparently forgotten that leadership is not something imposed from above, in a miraculous and spectacular fashion, but something which grows up from below in a natural and quiet way. There can be no leadership on a national scale unless there is a vast amount of leadership in the smaller areas and units which go to make up the nation.

All up and down the line in our national life—in politics, in business, in education, in social work—there is today an imperative need for the word which came to Moses from Jehovah: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Fortunately, there are many signs that we are waking up to the danger into which we had fallen. A new sense of personal obligation is making itself felt in many of our churches, and is already being promptly reflected in terms of stronger leadership in the national bodies. The moment of greatest peril, I am convinced, has already gone by. We are on the up-grade again. The denominational morale is beginning to rise. Courage and confidence and self-respect are returning. The voice of the Lord has not gone unheeded, and all up and down the line leaders are repeating to one another and to the great body of our people, "The command is forward."

For my own part, I cannot be satisfied with any terms lower than the very highest which have ever been used to express a religious purpose. Knowing that word of command, feeling its compulsion upon us, we dare not interpret our immediate tasks as anything less than a part of an infinitely important plan. Our churches may grow into something greater than any denomination, they may develop into institutions of vaster and nobler proportions than we have ever conceived; but they must not grow less. Retreat is unthinkable. Surrender is impossible. The voice ringing in our ears is the voice without reply. It bids us advance; and with new faith stirring our hearts to their very depths we repeat the command to one another, and go forward together.

COMMISSION CHAIRMEN PERSONNEL

Who's Who Among Friends Who Are Heading Up World Conference Studies

Friends all over the world are beginning the study of the Commission Outlines in preparation for the World Conference in 1937. While major importance attaches to the subject matter to be covered by the five Commissions, the personnel of the Chairmen is by no means an unimportant factor. While several of them are known to all Friends and most of them to many, it will doubtless be of interest to see the Chairmen and Vice-Chairmen of the various Commissions listed together with a few words regarding each.

COMMISSION ONE

THE SPIRITUAL MESSAGE OF THE RELIGIOUS SOCIETY OF FRIENDS

Chairman, William E. Wilson, Selly Oak, Birmingham, England: Member of the teaching staff of Woodbrooke School, and well known writer and speaker; Swarthmore lecturer in 1935; sometimes spoken of as the theologian among English Friends.

Vice-Chairman, Rufus M. Jones, Haverford, Pennsylvania: Historian of Quakerism and widely recognized interpreter of the mystical way of life; author, lecturer, teacher and preacher; Presiding Clerk, Five Years Meeting; Chairman of the Fellowship Council.

COMMISSION TWO

THE INDIVIDUAL CHRISTIAN AND THE STATE

Chairman, Francis E. Pollard, Reading, England: Publicist and thorough student of the relationship of conscience to civic responsibility; a philosopher of peace; Chairman of the Peace Committee of the Meeting for Sufferings.

Vice-Chairman, Elbert Russell, Durham, North Carolina: Dean of the School of Religion, Duke University; long recognized as an able and persuasive proponent of the pacifist position; was Chairman of the Five Years Meeting Commission on the same subject.

COMMISSION THREE

METHODS OF ACHIEVING ECONOMIC, RACIAL AND INTERNATIONAL JUSTICE

Chairman, Homer L. Morris, Wallingford, Pennsylvania: Secretary, Social-Industrial Section, American Friends Service Committee; economist and sociologist; was Chairman of the Five Years Meeting Commission on Human Relations.

Vice-Chairman, A. Barratt Brown, Oxford, England: Principal of Ruskin College, Laborite College of Oxford University; Woodbrooke lecturer, author, "Jesus, Man of Joy."

A. ECONOMIC SECTION

Chairman, J. Russell Smith, New York City: Professor of Economic Geography, Columbia University; widely-travelled Friend and author.

Vice-Chairman, Duncan Fairn, York, England: Head of York Settlement; a vigorous student of economic questions among younger English Friends.

B. RACIAL SECTION

Chairman, Rachel Davis-DuBois, New York City: Director of Service Bureau on Education in Human Relations; has perhaps done more than any other Friend in working out practical programs of education in this field.

Vice-Chairman, John H. Harris, London: Following a long career as advocate of justice and freedom for backward peoples of Africa, was knighted by King George for distinguished service.

C. INTERNATIONAL SECTION

Chairman, William I. Hull, Swarthmore, Pennsylvania: Howard M. Jenkins Research Professor of Quaker History at Swarthmore College; specialist in International Relations, thoroughgoing exponent of pacifist position, and consistent advocate of total disarmament.

Vice-Chairman, Horace G. Alexander, Selly Oak, Birmingham, England: Lecturer on international subjects at Woodbrooke, and an active leader among English Friends in the peace movement.

COMMISSION FOUR

FRIENDS' CONTRIBUTION TO EDUCATION

Chairman, Hadassah Moore Leeds, Philadelphia, Pennsylvania: Chairman, Education Committee of Friends General Conference; Secretary, Friends Council on Education, of the New York, Baltimore and Philadelphia Yearly Meetings.

Vice-Chairman, Francis H. Knight, Friends House, London: General Secretary, Central Education Committee of London Yearly Meeting.

COMMISSION FIVE

INTERNATIONAL COOPERATION OF FRIENDS

Chairman, J. Passmore Elkinton, Moylan, Pennsylvania: Philadelphia business man who is ambassador of Good Will at large among all Friends everywhere, and proponent of closer relationships between them.

Vice-Chairman, Bertram Pickard, Geneva, Switzerland: Head of the Friends Center at Geneva; journalist, and interpreter of world events as they focus at the international capital.

Many a reform has failed because it did not destroy the machinery that sin had made.

PROGRESS OF PLANS IN CHICAGO AREA

Present Situation Among Friends of This Great Metropolitan Center is Set Forth

Three new projects are being developed among Friends of Chicago and suburbs. Since possession of the old Indiana Avenue property was given the first of March, the South Side branch of Chicago Monthly Meeting has been meeting in the South Side Y. W. C. A. at 66th Place and Blackstone Avenue. The North Side Friends are meeting temporarily in the Oakton School building in Evanston, but have purchased property in that city which is being changed to meet their needs. A third project, under the direction of the Chicago Service Committee, is a Friends Service Center, being started in the city with Alfred Cope and Claire Berry in active charge.

Since the first organization of the Mid-West Institute of International Relations, a desire has been felt by many Chicago Friends and others interested in this work to keep the office charged with its management open the year around, and also to enlarge its scope of activities. For the first time such a plan has seemed feasible to put into actual operation. Thus, following the Institute to be held this year at Northwestern University from June 22 to July 3, Alfred Cope and Claire Berry will continue their activities with a permanent office. Already they have cooperated with the community of Bloomingdale, Indiana, which sponsored a local Institute of International Relations. Indianapolis Friends are planning an Institute there and have the help of this organization. Chicago Friends are aided by the American Friends Service Committee in making this center possible. As yet a permanent location has not been determined upon, and the present address is Room 309, Garrett Biblical Institute, Evanston, Illinois.

On May 3, Rufus M. Jones is to have part in the dedication service of the new meetinghouse, located at the corner of Maple and Greenleaf Avenues, Evanston. On the evening preceding, he is to lecture on "Friends and the Present Age," to North Shore people who are friendly to our Society. There is evidence of much interest in the message of Friends in that area, part of which is due to the Institutes of International Relations.

The building which Friends have purchased seems well suited to their needs, being about the right size and in a satisfactory location. The auditorium has a seating capacity of some two hundred and fifty in a room nearly square. The plat-

form is being changed to be in keeping with Friends' ideas. On the first floor the kitchen is well arranged and there is sufficient space to accommodate over one hundred at the tables of the dining room. The meetinghouse is built across the back of two lots, leaving the corner, one hundred feet square, occupied by lawn and a beautiful flower garden. This offers opportunity for the erection in the future of whatever building may be deemed necessary.

Evanston Friends have found interest among others in the method of financing this purchase for cash. The title was put in the hands of a trustee to permit the sale of bonds in denominations from twenty-five to one hundred dollars. The bank acting as trustee for the bondholders, holds the title and issues the bonds which bear four per cent. Plans are made for their gradual retirement over a period of ten years, some to be retired annually. The sinking fund to provide for such retirement also covers the payment of interest and is to come from the regular budget of the meeting. Two-thirds of the bonds were sold within the meeting itself, the remainder being taken by members of the Yearly Meeting and non-Friends. Evanston Friends report their pleasure with the way this plan has worked out thus far. At present the interior of the building is being renovated under the direction of Norman Tolson, an artist and decorator of note, who is a Chicago Friend.

As the South Side members of Chicago Monthly Meeting meet in the Y. W. C. A., they find it a fairly satisfactory and attractive location, the building having formerly been a church and thus suited to the needs of a meeting. However they do not feel that it is necessarily permanent, and their Extension Committee has been instructed to continue its search. The "Suburban Day" plan of dinner at the meetinghouse on the second Sunday of each month from October to June is being continued, as Friends from Gary and LaPorte on the east, to Downer's Grove on the west, still feel they are "resident" members, and seek to get in.

Closer cooperation between all three groups in Chicago is becoming a reality as they strive to make the message of Friends a more potent factor in this urban center. They are conscious of the necessity of enlisting all who have Friends' background or inclination in this task. Therefore they ask Friends everywhere who may know of members or attenders who have moved to Chicago or suburbs to notify Garfield V. Cox or Milton H. Hadley, as mentioned in the directory notice on the last page of THE AMERICAN FRIEND. An effort will be made to enlist these individuals and families in the meeting and activities that most appeal to them.

YET THEY SAY IT CAN'T HAPPEN HERE

Quaker Educator is Grabbed by State Trooper at Teacher Oath Law Hearing

"Trooper grabs Professor Winslow during free speech talk at Oath Hearing." These were the headlines which introduced a dramatic story which appeared in the Boston *Herald* for March 20. And accompanying and verifying the caption was a striking picture showing the uniformed officer of the Massachusetts State Police seizing Earl M. Winslow in an effort to suppress him. This is the story briefly as reported by the *Herald.*

While speaking concerning the constitutional guarantees of free speech and the right of petition, Professor Earl M. Winslow, who resigned from the faculty of Tufts College rather than take the teachers' oath, was seized by a State trooper at the order of Senator Charles G. Miles, chairman of the Legislative Committee on Education, and prevented for the time from speaking further in favor of the repeal of the teachers' oath law.

This action, characterized as "actual fascism not by law, but by direct action," was only one incident in a hearing at the State House which concerned the repeal of the teachers' oath law. The session was remarkable for the volume of hisses, cat-calls, and boos that for nine long hours punctuated perhaps as hectic a hearing as has ever transpired beneath the golden dome of the Capitol, and for the burst of protest that rocked the auditorium when Winslow's voice was forcibly stilled while in the very act of pleading for free speech. It was perhaps still more notable by reason of the address of Professor Gaetano Salvemini, Italian exile and former member of the Italian Parliament, now on the Harvard Faculty, who said that the Italian Fascist dictatorship had its indirect beginnings with a law that is almost an exact replica of the Massachusetts teachers' oath law.

The climax of a day that was as splattered with fireworks as an old-fashioned Fourth of July came with the address of Professor Winslow. Restrained, dignified and still young, his words were nevertheless tinged with the acid of one who has been deprived of his livelihood because he would not be false to his convictions. Much of his address concerned the motif that legislators in denying free speech to teachers were themselves doing more to subvert the American order than could Communist and Fascist.

"To the liberal," he said, "there is little difference between the Communist and the Fascist. Both destroy liberty and rule by iron command. Thus when you passed a law that denied liberty of conscience to teachers, or which tries to do this, you are as much Communist as you are Fascist, and you have elements of both."

"You stick to the bill or sit down," snapped Senator Miles. A crescendo of boos and hisses rose from the crowd in the clamor of which single cries of "gag law" and "free speech" were clearly heard.

The refrain of "Sit down" rose to a roar and it was but one note in bedlam. Members of the committee shouted, "throw him out," and the crowd screamed "free speech" and "gag law," while Professor Winslow relentlessly, almost unexcitedly, continued.

As he did so, Senator Miles caught the eye of a tall, stalwart, blue-uniformed State trooper who stood at the rear of the middle aisle behind the speaker. As Professor Winslow continued, the trooper stepped towards him and seized him from behind. The Professor turned with a glance of astonishment.

"Take him out," ordered the senator, and the trooper pulled on the speaker's arm. Despite the trooper, the former Tufts professor who is a Quaker, continued, but his voice was lost in the uproar. When he was heard again, he was saying, "Communism in Russia results from such laws as this!" He wrenched free of the trooper and sat down of his own accord while the clamor and excitement increased rather than diminished.

Later in the day, after the turmoil had somewhat abated, the members of the Legislative Committee on Education, overruled their chairman, and instructed Professor Winslow to continue his remarks.

PILGRIMAGE

Far out beyond the distant hills lies home,
Nestled close beside a sparkling sea
Whose swelling waves and billows surge and foam
And call to me in lasting memory.

Up beyond the hill called life lies heav'n—
Eternal home where flows a crystal sea.
We can not see beyond the hill; some ev'n
We'll scale its heights to live eternally.

ALICE TOLLEFSON HARTNETT.
Muscatine, Iowa.

Isolation is not a Christian policy and can never command the support of Christians.—WALTER W. VAN KIRK.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

NOT STRONG FOR COOPERATIVES

Editor, THE AMERICAN FRIEND:

Your last issues carry several articles dealing with the Cooperative movement. While I have no aversion to the latter, I believe that it is an economic movement solely and in no way can or should be identified with any religious problems or movements.

If a group of people join together to establish a Cooperative, they immediately take just that much work away from some one else. This, in itself, may be all right provided the Cooperative can do it as cheaply and as well as others although these others may even be forced onto relief. It is doubtful, however, whether a Cooperative which remains small enough to maintain the friendly cooperation of its members, as your articles apparently anticipate, would be able to render services as cheaply or as well as established enterprises, and in such case there is no economic justification for the Cooperative.

But probably growth of the movement is expected. If this comes true, the intimate contacts between members will give way to virtually the same relationship which now exists between a corporation and its shareholders. The Cooperative by virtue of its growth will have proved its economic value, but it will have lost any social or moral justification it may originally have had.

To my mind, the type of organization is unimportant. The service it renders is the important factor. If the Cooperative can serve the people as a whole better and more cheaply than can the independent or chain dealer, then by all means let us have Cooperatives to the extent they are able to do this. But if they cannot, let us retain the present distributive agents while continuing our search elsewhere for the better way, if any.

Competition, which seems to be the main target of most discussions, is largely merely the conflict of minds as to volume and nature of demand for products of various kinds, estimates of production of various crops or industrial plants, and so on. Nature plays a large part in producing this conflict of minds, due to its vagaries resulting in floods, dust storms, severe winters, drought on the one hand and exceptionally favorable conditions on the other. Cooperatives are not going to overcome or even reduce these conflicts of minds and unless they are able to use good judgment and adapt themselves to variable conditions, they cannot succeed or become a burden upon their members.

If we could only look upon others as striving to do the right and best thing as they see it—which I believe is true of the vast majority of people, and possibly more often true of them than of ourselves—instead of looking upon them as always trying to grind us down, how much more tolerant we would all be. Probably, the others look upon us as trying to do the same thing to them and after all, we are admonished to "judge not lest we be judged."

FRED D. FELLOW.

San Francisco, California.

A DANGEROUS MAN, THIS KAGAWA!

Editor, THE AMERICAN FRIEND:

Much is being said and written today of the man Kagawa, the noted Japanese visionary. I pick up my daily paper and find he is given prominent space in its columns. A glance at the pages of almost any periodical brings one face to face with Kagawa. This may be expected, however, because the press is out after news, and this man seems to be creating quite a sensation here in our Christian America.

However I was a bit surprised, to say the least, when I began to read the issue of THE AMERICAN FRIEND for March 19 and found that almost this entire issue of this official Friends publication had been given over to the praise of Toyohiko Kagawa and his policies.

Is it possible that Friends have drifted so far from the teachings of their own immortal George Fox that they are now ready to accept the teachings of this man from Japan who is touring our country under Modernistic and Socialistic auspices; this man who even praises May 1st, the international holiday of Bolshevism? Listen to what he says in his "song," Ein no Chibusa:

"Stand up! Ye workers of the land!
Awake! Producers of the world!
Today's our day,
New-leaved the First
Of May.
In a world where money rules,
Under cruelty's black clouds,
How the leaves sob in the rain!
Come join the ranks my friends!
Swell the song of a changing age.
Let us awakened to the Light,
Be pillars of a newborn world."

In my opinion this man Kagawa is just another link in a great chain; a chain of sinister forces who are attempting to undermine our economic, social and religious structures. It is time for us as Christians, and as members of a great religious organization, the Society of Friends, to wake up and take note of some things which are taking place all around us and exert our influence, however great or small, in the direction toward keeping our American institutions free from the bonds of Modernism, Socialism or Communism.

ELWOOD WHITE.

Belvidere, N. C.

FOR HEROES OF WAR RESISTANCE

Editor, THE AMERICAN FRIEND:

In these days of armed crisis when the deadly military time-tables are again being prepared, may we bring to the attention of your readers the fate of some hundred or more young men who are resisting the encroachment of militarism on civilian life. We refer to the war resisters imprisoned in over a dozen countries of Europe for refusal to do their military service. They are giving their lives for this cause of peace, often with no hope of ever regaining their liberty. There is very much which can be done to strengthen and support them. For instance, after seven years' effort, the War Resisters' International has been successful in obtaining the release of a Frenchman who had been exiled for this reason for nineteen years in French Guiana. A quotation from a letter written just after his release will perhaps indicate better than anything, the spirit in which these men are serving the world:

"After having been cut off from the world of living men during nineteen years of exile for having resisted war; after having suffered numberless tortures more frightful than death; I have refused to allow hate to enter my heart, having retained in the midst of all these perils, the Ideal of Peace and love of one's fellow-men."

Further information will gladly be given and financial help from your readers will be very gratefully welcomed, and should be sent either to The War Resisters' International, 11 Abbey Road, Enfield, Middlesex, England, or to The Fellowship of Reconciliation, 2929 Broadway, New York City, which will forward gifts. They should be designated, War Resisters Fund.

DEVERE ALLEN
BISHOP JAMES C. BAKER
PRES. HENRY S. COFFIN
BISHOP FRED. B. FISHER
HARRY EMERSON FOSDICK
JOHN HAYNES HOLMES
JESSIE W. HUGHAN
TRACY MYGATT
JOHN NEVIN SAYRE
ERNEST F. TITTLE
MARGARET WOODROW WILSON

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

INWARD HO! IS NOW THE SUMMONS

In the statement of Christian conviction issued by the Christian Youth Council of North America appear these lines:

"The Kingdom of love will not be built by those whose hearts are filled with hate and envy. We feel our need for a new heart and a new mind."

It is the part of wisdom to recognize such a need. Significant it is that in all of the development of "Youth Action" groups in the various areas of personal and social experience there is now coming this major emphasis on spiritual resources for Youth. Youth and leaders alike, fired by this urge to join in Building a Christian World, have realized that social urge alone, no matter how strong, will not suffice; nor dreams of a Kingdom of God on earth however daring. We must first of all develop that "silent inwardness before God," we must discover those inner springs without which social concerns develop into naught save "creaturely activity," but with which life develops in richness, in power, and in joy.

Friends, particularly, should give heed to this emphasis. If we believe in that Inner Light, "that of God within," and intend to trust it for guidance in our lives, we must surely, consciously seek to develop it, keeping ourselves sufficiently sensitive to recognize its slightest stirrings. This does not just happen. As it becomes prominent in our lives we become more and more sensitive to its implications. From such enlarging experiences come the individual's deepest convictions regarding life and all of its social relationships. If this be true, "Quaker Youth in Action" becomes simply the expression of our own soul's necessity!

Easter has just passed. Friends do not make much celebration of this day nor of the Lenten season so carefully observed by many religious bodies. But it is true that most people are aware of a sense of release from winter and cold, of new life everywhere bursting into bloom. Furthermore, bound up as we are in the lives of other people, we can not be entirely unaware of the great spiritual satisfaction such observance holds for many religious bodies. Any season should find us anxious to deepen those inner springs of being but this special season, offering as it does the possibility of increased sensitivity, may afford the stimulus we have needed.

At the "open house" of the American Friends Service Committee, Rufus Jones said, "We have heard Westward, Ho! and Eastward, Ho! It is now time for us to give attention to Inward, Ho!"

There are two particular phases of religious experience that concern us in this connection. First, our own personal experiences and how we may deepen them, and secondly, our corporate worship experiences, or what might well be called Fellowship in the Spirit. Most of us are familiar with those saints of the past and the present who move through the affairs of life with a strength and steadiness that amaze everyone. It is obvious that they move by a greater power than their own. We admire them and long to have that same effective radiant life. Most of us however do not care to develop it through the long, difficult discipline so essential to effective living. We covet those flashes of insight, those moments of ecstasy when we seem to be lifted above the round of common cares. But deepening experiences do not come alone from a succession of flashes of insight or ecstatic experiences. Spiritual growth comes with cultivation and discipline just as achievement in any field of endeavor. There are of course those rare moments which mean so much to us, those brief experiences which stretch our spirits and move our hearts. Who has not, now that spring has come, had his breath taken away by sudden surprises of spring. But deep, religious experience involves more than sudden spiritual sprees!

Someone has said all too well, "How rare it is to find a soul quiet enough to hear God speak!" Elizabeth Hermann said, "Steep your soul in the thought of God and the world's eye will not longer haunt you. As we go out of ourselves and become God-conscious, the little peaks of our failures and limitations are dwarfed in the Alpine heights of Divine Environment." Individuals who have developed a life of power have all given time and attention to it. Those who marvel at the ability and influence of Gandhi should remember that he rises at four in the morning to pray. He also reserves another time in the day and no business, whatever it may be, is sufficient to keep him away from his time of prayer and meditation. He puts God first.

Unless a person is accustomed to a special time for meditation and prayer he may find it difficult to develop such an experience. But it will be worth any effort which may be exerted in the beginning. Some prefer a special quiet place at definite times. Many campers have pointed out that the greatest camp experiences and those most lasting memories have centered around that early morning hour when by the lake or on a high hill, they looked out on a new day and in quiet waiting and in searching the silence they found the strength to make that day great.

To have a great experience is not always easy. Spiritual growth does not come easily any more than achievement in any activity. A few suggestions may be helpful but each person will have to find his own way. Charles F. Andrews used to tell us in our Silent Fellowship of a plan he found of great benefit to him. He kept in mind what he called "Pegs for Recollection" which were mostly verses of Scripture, sometimes a particularly significant quotation from something he loved. When he would begin his daily meditation and find, as so many do, that his mind wandered about from one thing to another, he would use these "pegs" to "hang his thoughts on" until gradually he would feel himself one with the great spiritual powers.

Douglas Steere suggests meditating on the love of God and all that means to an individual until in awe and wonder at its great reach we develop the sense of what he calls "loving God back." There are books which might be read in such a period very helpfully. Some excellent ones for such purpose are Muriel Lester's, "A Way of Life and Ways of Praying"; Charles F. Andrews', "Christ in the Silence," and "What I Owe to Christ"; C. S. Detweiler's, "Times Apart With God"; Elizabeth Hermann's, "Creative Prayer and the Secret Garden of the Soul"; Rufus Jones' "Pathways to the Reality of God," "New Studies in Mystical Religion," and "The New Quest." "Youth Action in Personal Religious Living" will also prove very helpful. These all may be had by writing the B. Y. F. A.

If it is important to the life of the individual to cultivate the deeper devotional life, it is also important to the life of the group to deepen its spiritual fellowship. No matter how rich may be the worship experience of an individual, it is incomplete without that deeper sense of fellowship which grows from sharing in the life of the spirit.

Whittier well said, "The strength of mutual purpose pleads most earnestly our common needs." The richest life does not develop in the cloister but in fellowship. We need to develop what A. Neave Brayshaw calls "that sense of one another." No Young Friends group which trusts to activity alone to hold the group together will find itself developing a vital, radiant, community experience. Many Youth groups who have desired to take great strides along various lines of Social Action have found that enthu-

siasm for the endeavor has not been enough. They have realized their need for a deeper power. Worship experiences which grow from such a sense of need are the best.

It might prove very helpful if your group would consider together the outline, "Sources of Power for Everyday Living," by Regina Westcott-Weiman.

It is wise to remember that gregariousness must never be mistaken for real fellowship. Such fellowship may well grow out of the love of being together but is far more than that. The early Christians knew it. German Friends today understand what it can mean in courage and joy. It is the spirit which makes the group a power and sends its members forth with radiant faces.

This is not in any sense complete in the suggestions made for the spiritual growth. There is no pattern by which either individuals or groups may cut their life of the spirit. It may be however that this will serve to refresh your mind in regard to this need. The suggested books will have more to offer. There is still more to be had and if the Board of Young Friends Activities may help one or many Young Friends to find new strength in deepening spiritual values it will be doing the one thing that will make *Activities* not the vain striving of restless souls, but the joyous expression of a strong and steady spirit. This is basic to the Friendly Way of Life.

EDUCATING THE EDUCATORS

(Continued from page 150)

tions are discussed by experts from the United States, Europe, and Asia.

In most of the programs outlined this year, developments in the Orient will be given serious consideration. Toyohiko Kagawa will stop for a seminar meeting at the Mid-West Institute. Dr. T. Z. Koo, of China, Secretary of the National Y. M. C. A. in China, will lecture at Swarthmore and Wellesley. Dr. George H. Blakeslee, President of the World Peace Foundation, who was attached to the Lytton Commission of Inquiry sent to Manchuria by the League of Nations, will spend a month at Bethel College and the three Institutes on the Western Coast. Grover Clark, Consultant on Far Eastern Affairs, formerly for many years editor of *The Peking Leader*, and author of "The Great Wall Crumbles," is another specialist on the Orient. Julien Bryan will show his motion pictures on Russia, Manchukuo, and Japan at five Institutes.

It is impossible to name all of the experts who will assist with the Institute programs, but a few are of particular interest to Friends. Dealing with economic issues at home and abroad will be Herbert Fraser, professor of economics at Swarthmore College, and recently a government consultant; Mary Goodhue Cary, who served in the Friends International Center in Berlin for several years; and J. Emlyn Williams, Central European correspondent for "The Christian Science Monitor."

The student body of the Institutes is composed very largely of teachers, ministers, college students, program chairmen of women's organizations and service clubs, Y. M. and Y. W. C. A. secretaries, and others in positions of community leadership. Next to the actual acquisition of information, their first concern has been for instruction in methods of peace education.

This year, Dr. Walter W. Van Kirk, Director of the National Peace Conference, and Dorothy Detzer, Executive Secretary of the Women's International League for Peace and Freedom, Mildred Scott Olmsted, National Organizing Secretary of the Women's International League, Harry Terrell of the National Council for Prevention of War, Roswell P. Barnes, formerly Secretary of the Committee on Militarism in Education, and Clark M. Eichelberger, Secretary of the League of Nations Association, will lecture on methods and resources of the organized peace movement.

Full and adequate treatment of the spiritual aspects of war and peace always plays an important part in every Institute program. This year, the spiritual and moral issues involved in armed conflicts will be handled by: Dr. Frederick W. Norwood, of the City Temple, London—one of England's best known and beloved ministers; Elbert Russell, Dean of the School of Religion at Duke University; Hornell Hart, of Hartford Theological Seminary; and Herschel Coffin, of Whittier College. Toyohiko Kagawa, and Dr. T. Z. Koo, have already been mentioned in another relationship.

"Educating the Educators" has become a slogan of the Institutes of International Relations. It is by this method that the greatest numbers are reached—and reached most effectively. Through education of the educators, the masses are reached, and to some degree quickened and made articulate on issues that so vitally concern everyone. And it is only through the pressure exerted on governments by vast numbers of people who demand pacific settlement of international disputes that war can be outlawed completely and for all time.

NEVERMORE

I hear a voice, by night, by day,
That cries, "Come back and stay with me.
I'm lonely since you went away,
Come back, come back and play with me."

Those pleading tones across the years
So sound the depths of memory
I can not answer him for tears—
The little boy I used to be.

ALBERT W. MACY.
Pasadena, California.

UNIVERSAL GOOD WILL IN THE MONTH OF MAY

Arising as a spontaneous outgrowth of a widespread desire for concerted effort in the expression of good will, and enlisting the support of a great many prominent persons and organizations, the coming celebration of May as Universal Good Will Month bids fair to have national and international significance. Details of the observance are in the hands of a Committee, with headquarters at 11 West 42nd Street, Suite 3014, New York City, to which requests for information and material should be addressed.

Some idea of the scope of the celebration planned can be gained by a partial enumeration of the persons and organizations who are cooperating in this program: the National Y. W. C. A.; Camp Fire Girls, Inc.; the Peace Action Service Division of the National Council for the Prevention of War; the Greater New York Federation of Churches, as well as other prominent church federations and many individual church groups; the eastern division of the Salvation Army; and several well-known organization advisers and directors, among whom may be mentioned Dr. Walter W. Van Kirk of the Federal Council of Churches of Christ in America, and Dr. Harry N. Holmes of the National Youth Radio Conference.

Using as its theme a short prayer which has, in differing forms adopted to various religions, recently been in constant use in almost every nation in Europe and throughout America, Australia, and Africa, the Committee has arranged a series of weekly programs, available without cost to any interested person or group, whose widespread use, it is hoped, will make it possible for men to be led, through spiritual light, to peace, and for spiritual power to be expressed through good will among all men. The first three programs demonstrate the relation between good will and human relations, national progress, and world peace, while the concluding one presents good will as the healer of the past and the hope of the future.

The prayer, or invocation, around which the programs have been built is as follows:

Let the Forces of Light bring illumination to all mankind.
Let the Spirit of Peace be spread abroad.
May men of good will everywhere meet in a spirit of cooperation.
Let power attend the efforts of the Brothers of Humanity.
May forgiveness on the part of all men be the keynote of this time.

QUAKERDOM · AT · LARGE

Friends of Tennyson and Alice J. Lewis will be glad to know that he has so far recovered from an extended illness as to be able to attend meeting again. They are now located at 515 East Bailey Street, Whittier, California.

* * * *

William Prideaux, pastor for several years of the Durham Meeting near Brunswick, Maine, has been called to the meeting at Everett, Washington, in Puget Sound Quarterly Meeting, which has been without pastoral leadership for some time.

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Eleanor W. Taber, of New York City, one of the Clerks of New York Yearly Meeting, sails for France the first of May to spend some time in that country studying Romanesque architecture from the eleventh to the fifteenth centuries, which relates to her work in the art museum with which she is connected.

* * * *

Friends in Japan are preparing to celebrate in November the fiftieth anniversary of the beginning of Friends' work in that country, when Joseph Cosand, the first missionary from the Women's Missionary Society of Friends in Philadelphia, arrived in Japan. "Quakerism in Present Day Japan," is the title of a booklet recently issued by Japan Yearly Meeting.

* * * *

Arlando and Viola May Marine, members of Brooklyn, New York, Meeting, made a good cheer call at the Central Offices on April 4 when on a hurried trip to Indiana. Arlando represents Friends on the Board of Managers of the American Bible Society, and also on the Executive Committee of the Federal Council of the Churches of Christ in America.

* * * *

After spending the winter in rest and recuperation at Black Mountain, North Carolina, W. Glenn Roberts has returned to his pastoral duties at our Brooklyn, New York, Meeting at Lafayette Avenue. He writes appreciatively of his association at Black Mountain with a worthy representative of the Society of Friends there in the person of James Peel Parker, who for many years has been in charge of the grounds of Blue Ridge, the summer assembly center of the Y. M. C. A.

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An appointment of wide interest among Friends is that of Edgar H. Stranahan to succeed J. H. Langenwalter, whose resignation as head of the Biblical Department of Friends University was recently announced. Since terminating a long period of service at Penn College, Edgar Stranahan has been pastor of the First Friends Church at Marion, Indiana, and is the new Chairman of the Executive Committee of the Five Years Meeting. He and Irene Stranahan expect to remove to Wichita about the first of September.

* * * *

Anna Griscom Elkinton, Chairman of the Friends World Conference Committee, is spending several weeks in Europe getting in touch with Friends in anticipation of the Conference, which is to be held at Swarthmore and Haverford Colleges in the first week of September, 1937. After visiting Friends on the Continent, she will go to England, where she will be joined by her husband, J. Passmore Elkinton, prior to the sessions of London Yearly Meeting, the third week of May. The Spring meeting of the Committee will be held at Friends House on May 18.

* * * *

Raymond E. Mendenhall of Otterbein College, Westerville, Ohio, the new Chairman of the Five Years Meeting Board on Prohibition and Public Morals, sends us the following information concerning Friends prominently connected in temperance work. Viola D. Romans, Sarah Hoge and Gertrude W. Osborne are presidents, respectively, of the State W. C. T. U. organizations of Ohio, Virginia and New Hampshire. Mamie Colvin, New York State president, was raised at Westfield, Indiana, as a friend of the Friends. The California president, Eva C. Wheeler, is a sister of Willis Craven, who is associated with his wife as pastor of the Canby Meeting in Iowa.

* * * *

A few days ago our subscription representative at the Ludlow Falls, Ohio, Meeting, Susannah Hollingsworth, widow of Furnas Hollingsworth, a minister, sent us a list of new subscribers which we gratefully acknowledged. We now learn from her pastor, M. Marie Cassell, that Susannah Hollingsworth will be ninety years old on May 2, which makes us more than ever grateful for her splendid work for THE AMERICAN FRIEND which she reads so regularly. So far as we know, she is our oldest subscription agent. May we gently express the hope that some Friends whose cooperation we have recently sought in the matter of getting new subscriptions are not waiting until they are her age to get busy similarly!

* * * *

The New York *Times* for April 5 carried a story concerning Sandor Harmati, widely known violinist, composer (a Pulitzer prize winner) and symphony orchestra director, whose death occurred on April 4. Graduated from the Budapest Royal Academy when only eighteen, he became concert master of the Budapest Volks-Opera. After touring Europe as a violinist he came to America during the World War. It is this part of the story that will be of particular interest to Friends: "Musicians throughout the country have praised him repeatedly for his work among the unemployed. He said he always aided Americans when possible in gratitude to the Quakers, who aided him in getting to America when he was stranded in London and regarded as an enemy alien in 1914. At that time a Quaker said when he played, 'Thee is indeed a musician and we will get thee to America.' They did."

* * * *

A. Ruth Fry, well known English Friend, publicist and author, writes to express her very warm sympathy with that part of America that has been suffering catastrophe from floods. "How I wish," she says, "that England would show her sympathy by sending the value of one of the battleships, with which they are *threatening* our safety, instead of the pretended protection, to help relieve some of your poor ruined people. When will the nations learn some such sense?" She continues: "It is indeed sad to see one's hopes for Peace so shattered by the intense militarism of all the nations. We *cannot* have Peace by preparing and talking of war, as we are doing today, and I think I am right that there is a strong feeling in this country in favour of really testing Hitler's offer and making a new start. . . I feel more and more convinced that nothing short of Christian Pacifism *can* overcome war, but unfortunately the Sanctions' Red Herring has been drawn most successfully across the path."

NEWS OF OUR MEETINGS

Blue River Meeting, near Salem, Indiana, devoted the month of March to a study of Friends' mission work. Attendance was good throughout the period, and much interest was manifested in the four special sermons given by the pastor, E. Howard Brown: a general missionary sermon on Paul's activities; one on Friends' missionary fields; one on our work among the Indians; and one on Home Missions. At a special Sunday evening meeting the congregation went to the library auditorium in Salem to view the illustrated pictures of "Quaker

Faces and Quaker Places," presented by their pastor.

* * * *

Friends of the Westland Meeting, Indiana Yearly Meeting, under the leadership of Edna R. Redick, pastor, have made auspicious beginnings in several lines of Friendly endeavor. Fifteen dollars have been subscribed to the Peace Bond issue, and five dollars set aside by the church Guild to further scientific temperance instruction in the township and county schools. . . On the evening of March 29, the organization of the Young People's Council, with twenty charter members, was completed, with the following officers: Cora Cooper, General Secretary; Harry Cooper, President; Helen Clift, Vice-President; Lowell Barnard, Recording Secretary; Ruthanna Redick, Corresponding Secretary; and Robert Cooper, Treasurer. Directors will be appointed later by the Executive Committee. . . As soon as the necessary literature is received, a local L. T. L. will be organized with Beatrice Krause as its General Secretary. . . The meetings held in February by Franklin Chant and his wife were, in spite of the severe cold, very beneficial and are still yielding a good harvest.

* * * *

At Kokomo Quarterly Meeting held at Union Street Friends Meetinghouse on March 21, Milton H. Hadley of Chicago brought a strong message on the theme, "Christianity in Action." On the background of notable examples of heroic service in Biblical and Quaker history, he encouraged Friends of today to "follow in their train." Five monthly meetings out of the seven reported an attendance of one hundred percent. The meeting adjourned to meet at New Hope, June 20, 1936.

* * * *

At a dinner given April 1st by the Mooresville, Indiana, Missionary Society for all the women of their church, Rachel Johnson, President of the Woman's Missionary Union of Western Yearly Meeting, gave an address in which she stressed the importance of our utilizing to the full our diverse talents. Under the direction of Katherine Roberts the tables had been decorated to represent America and the regions in which Friends missionary work is being done—Africa, China, Jamaica, the Tennessee mountains, Indian territories, Palestine, and Cuba. At each of the tables sat a speaker who explained the work being done in that particular area. On the table decorated as America, and on which a globe of the world was stationed, dolls in foreign costumes joined hands with one dressed as an American.

* * * *

A week of special evangelistic meetings was recently held at the Friends Church at Ludlow Falls, Ohio, with very encouraging results, which will transfer some associate members to active membership, and also add a few members. . . The basement of the church is undergoing some repairs, including a new coat of plaster and paint, which will greatly add to the appearance of the interior. . . A Missionary Society has been organized, which is stimulating interest on the part of all age groups, including men, women and children.

* * * *

Sugar Plain Meeting near Thorntown, Indiana, in Western Yearly Meeting, held a two weeks meeting beginning with their February Quarterly Meeting. J. Grant Johnson of Russiaville as evangelist, and Walter Steward of Darlington as song leader, assisted Burnie Cook, the pastor. There was a good interest and faithful attendance on the part of a number of the members and some in the community from other churches. The ministry of Grant Johnson was very much used of the Holy Spirit in bringing to souls a sense of their need of the deeper things of God. The meeting took on new life and many testified to receiving special help. A number of those in the Christian Endeavor Society were renewed or accepted Christ as their Saviour for the first time. . . . Cottage prayer meetings are now being held with good interest. Burnie Cook is serving his second year as pastor of this congregation.

HOW NATURE PROCLAIMS HER KING

How fair the Easter lilies bloom!
Their trumpets white His rising tell,
While close beside His empty tomb
The hyacinth chimes its fairy bell.

The Rose of Sharon speaks His praise,
Its fragrance to His name doth cling.
The stars as in creative days
Acclaim in song their rightful king.

The sun in coursing through the sky
Declares Him Sun of Righteousness;
The Rock of Ages towering high
Is type of Him whom we confess.

The golden wheat its story tells
Of Christ divine—our living bread,
While water from the heavenly wells
Will quench men's thirst fore'er, He said.

The streams that ripple to the sea
Bespeak the rivers of His grace.
That hallowed lake of Galilee
Mirrored His ever-blessed face.

The sparrow twittering in its tree
Rests in the hollow of His hand;
The winds which sweep o'er mount and lea
Are held in leash at His command.

The word of God incarnate was
And without Him was nothing made;
Existent with the First Great Cause
His sovereign will in all obeyed.

Thus nature yields her tribute rare
Fulfilling His eternal plan.
Earth's gifts to Him can ne'er compare
With His transcendent gifts to man.

PLINY A. WILEY.

Wichita, Kansas.

AS THE WORK PROGRESSES AT HIGH POINT

Except when interrupted by unusually severe weather and almost epidemic sickness, the attendance at all regular services has been larger than for the last few years. There has been a greater enthusiasm and willingness to assume individual responsibility. A great deal of benevolent work has been done among those connected with the church and Sunday School. The pastor, Tom A. Sykes, is a growing challenge to the membership both by his message and by his life.

The women's groups have continued their study of missions, and each household has been supplied with a new church directory, Yearly Meeting Minutes, the Fellowship of Prayer booklet, and copies of the Devotional Reading of the Bible, Preparation for Worship, and Reasons for Belonging to the Church. The Elizabeth Fry group of women has been very active. The Brotherhood Gospel Team has continued weekly cottage prayer meetings, and the whole church membership, and all those connected with the church and Sunday School in any way, have been divided into small groups with permanent visitors who keep in touch with them and keep them in vital touch with the church, an arrangement that has proved increasingly helpful.

The report of activities of High Point Friends given at the March sessions of Deep River Quarterly Meeting listed these achievements of the winter months: the observance of the World Day of Prayer; representation at the State and district Sunday School Conventions and at the Older Boys' Conference; the giving of a successful Father and Son dinner; the presentation of the annual program of the Capella Choir of Guilford College, under the direction of Dr. E. H. F. Weis; the hearing of the annual report presented by Tom Sykes to the Monthly Meeting; the appropriate celebration of the Christmas season; and the holding of a Peace conference, under the direction of Tom Sykes, in connection with the December sessions of Deep River Quarterly Meeting.

NEW WORK STARTED AT HOUSTON

A number of families of Friends living in Houston, Texas, have for some time been working with the Evangelistic Committee of Friendswood Quarterly Meeting in preparation for the establishment of a meeting in Houston. Financial and other difficulties presented themselves, but through faith, and belief that the project was the will of God, they went ahead.

Weekly meetings were held in the homes, while they searched for the right place and the right way to build their church home. Way opened for this when the Houston Heights Realty Company, which has a number of vacant lots in a rapidly growing section of the city where a church is needed, promised to reserve for them a corner lot on which to erect a permanent building, and to keep for Friends, for a limited time, a number of lots close to that to be set aside for the meetinghouse.

On the ground adjoining this corner lot, Friends have at this time completed a neat cottage chapel, in which revival meetings are now being held, which can easily be transformed into a cozy five-room parsonage when the permanent meetinghouse is erected. A very impressive dedication service was held in this temporary chapel on the afternoon of March 22. Frank Davies, Kansas Yearly Meeting Superintendent, preached a powerful sermon. Harold A. Selleck, pastor of the Bay Shore Meeting, gave an account of activities at Houston and a brief review of the extension work of Friendswood Quarterly Meeting which has, in less than a year, built and dedicated three new meetinghouses. John S. Brown of Kansas Monthly Meeting, South Central District Superintendent of the American Sunday School Union, was in Houston on that day and, after much seeking, found the newly-erected meeting place. His prophetic remarks about the significance and future results of the work there inaugurated were very encouraging.

ENCOURAGING SESSIONS AT PHILADELPHIA

Benjamin F. Whitson of Moylan, Pennsylvania, writes us that the month-end sessions of Philadelphia Yearly Meeting, Arch Street, were on a uniformly high plane. "The extent of interest," he says, "was shown by the unusually large number of different people who took part in verbal expression constructively. There was variety in viewpoint but no acrimony. On the contrary the prevailing harmony was impressive. In comparison with former years I think we are far more tolerant and open-minded. The Race Street Yearly Meeting, judging by the one session that I attended, was very similar in quality, no doubt, to Arch Street."

Our Friend wrote particularly to send us the published comments by Dr. Elim A. E. Palmquist, Executive Secretary of the Philadelphia Federation of Churches, who attended the meeting of Ministers. Dr. Palmquist's statement follows:

"It was a meeting devoted to problems that confront ministers and elders among the Friends. As a stranger one could not sit through a session of two and one-half hours in which there was maintained a strong current of spiritual earnestness, without being conscious of how truly democratic men and women become when they put into practice the Quaker teaching as it relates to the inner voice.

"There were many expressions from many different individuals, each facing up to the common challenge of helping to make the meetings of the Society of Friends potent factors in the life of today, with special emphasis on the necessity of reaching the rising generation. There were differences of opinion, concerns were spoken of with different accents, but there was a remarkable harmony in this democracy. I have been in other gatherings of religious folks where if such divergent expressions took place as took place in this meeting, there would have been forthwith a debate and a sense of division. But as this meeting closed with a beautiful and fervent prayer by one of its members, there was only a sense of Christian unity and a sincere desire for increased usefulness in the present day."

POTENTIALITY

By Fred Lewis Ryon

Beside a lonely pilgrim way,
A tiny seed, from far isles blown
Found life, and out earth's mire and clay
Brought forth a stalk, forlorn and lone.

Thus to abide 'twas not content;
Strong, spirit urge, to nobler place:
Within its soul, the impulse sent
To rise to more resplendent grace.

Anon, beauteous buds appear,
True harbingers of flora gay,
Whose bright tints change to heavenly cheer,
E'en desert sands or miry clay.

Its gorgeous bloom the wayworn spy
And bless the seed, winds planted there,
Life's dreary plain to glorify,
And stoop to breathe the fragrance rare.

Man! Tiny seed, entombed in clay
Need not, ignoble, thus remain:
Within, potential powers lay
To make Earth's desert bloom again.

Let him abhor the lure of wrong,
And live to glorify life's way.
Seed, so divine, though dormant long,
May wake, to bring Earth's Perfect Day.

Green Cove Springs, Florida.

MARION MEETING TO LOSE THE STRANAHANS

Edgar H. Stranahan has accepted a position on the Faculty of Friends University, Wichita, Kansas. He is to be Professor of Religious Education and will be especially interested in the new Graduate Department of the Biblical School. He came to Marion, Indiana, from Penn College where for a number of years he was Professor of Religious Education. His going to Friends University is to return to the Faculty in which he served from 1907 to 1912.

This is Edgar Stranahan's third year as pastor of First Friends, Marion. The Meeting was united in urging him to remain as pastor, but he felt he should accept the work in Friends University. The members have appreciated having Edgar and Irene Stranahan with them and regret very much to have them leave at the close of the pastoral year.

During March, two weeks of special meetings were conducted by the pastor, who brought a splendid message each evening. Special music was furnished by various groups, including the choir from Fairmount and a double quartet from the Muncie Meeting. Quartets from Marion churches and nearby colleges assisted at other times. The special services were a great blessing and several persons have united with the church.

For a number of years First Friends has had a Sunrise Prayer Service Easter morning. This year Irene Stranahan was the leader. Following the service a breakfast was served. At the morning hour of worship about twenty-five new members were welcomed into the Meeting.

CARRYING ON AT XENIA

Xenia, Ohio, Friends have valiantly carried on this past winter despite the handicap of inclement weather and the illnesses and accidents which have hindered many of them.

The subject of Prohibition and Public Morals has been presented each Quarter through exercises by the children and young people and, one Sunday evening, by an illustrated lecture by C. E. Dowdell of Dayton, Ohio. The Christian Endeavor Society sponsored the presentation of the play, "Ten Nights in a Barroom," given by the Dramatic Club of Wilmington College.

On behalf of our Peace testimony, a program was given one evening by the young people, and petitions have been circulated and cards sent to the World Peace Federation expressing approval of the outlawing of war.

Among our visitors have been William Prideaux of New England Yearly Meeting and Clyde Kennedy, a student at Princeton Theological Seminary.

A Bible Declamatory contest was held early in the New Year with six speakers

participating. Reba Leach, using as her selection the story of Elijah on Mt. Carmel, I Kings 18:16-39, won the first prize, a Bible.

As announced by "Cheerio," two of our members, John and Louise White, celebrated their sixty-fifth wedding anniversary on February 9.

Friends have joined in several union services during the winter months, and their pastor, DeElla L. Newlin, newly elected president of the Federation of Missionary Societies of Xenia, has spoken on two such occasions, while the meeting, taking its turn with the other Protestant Churches of Xenia, had charge of a recent service at the Civilian Conservation Camp near Xenia.

WHITTIER NEWS NOTES

W. O. Trueblood has just concluded a series of Sabbath morning messages on "The Faith and Practices of the Friends Church," which have been much appreciated. He is now giving a series of six evening sermons dealing with questions and problems arising from everyday living and thinking. The subjects will be presented in this order: Paths to the Will of God; Winsome Personality; Assuming Responsibility; Wholesome Recreation; the Organized Church in Action; and Some Questions.

Dr. Robert L. Kelly, Secretary of the Association of American Colleges, accompanied by his wife, was present at a recent Sunday morning service. They were warmly greeted by friends and relatives. He was officially visiting the Colleges of southern California.

The Edna Chilson Missionary Circle met for its Family Night Dinner in the social hall of the Church on the evening of March 26. A business session preceded the dinner, which was served by the House and Courtesy Committee of the Circle. Myra Frye and Lone Star, young Indians from Los Angeles, furnished the music for the occasion. Lone Star, cornet player, who often participates in the radio broadcast of "The Trumpeteers," gave several special numbers.

GOLDEN WEDDING BELLS

Golden wedding bells were ringing on March 25 for Luther B. Gilbert and his wife, Alice, of Whittier, California. A reception, given for them by the Men and Women's Bible classes of the Whittier Meeting in the church parlor, was open to all who wished to attend. A large number were present to write their names in the guest book given to the bride of half a century ago by her sister.

An oyster supper was served in the dining hall, after which W. O. Trueblood, in happy vein, felicitated the guests of honor. On behalf of the Women's class, the president, Emily Cook, presented Luther and Alice Gilbert with a large souvenir plate, encircled with golden bands. Then Arthur E. Weed, in the name of the Men's class, of which he is president, gave them a beautiful basket bouquet.

The Gilberts are the fourth couple belonging to the Whittier Meeting to celebrate their golden wedding within recent years. The others, all of whom were present on this occasion, are: David and Rhoda Painter, Thomas and Olive Newlin, and Jesse and Anna Marshall.

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"It has been the consistent purpose and policy of the founders and subsequent managers of the institution that all instruction in the University shall be positive and constructive with respect to the doctrines of Christ and the Christian faith generally, and in substantial accord with the Holy Scriptures of the Old and New Testaments, supporting their credibility, integrity and Divine inspiration, and their Divine authority in matters of faith and morals, and shall thereby promote the historic continuity of the Society of Friends as set forth in its historic Declarations of Faith."

A statement of the Board of Directors in session March 25, 1936.

HONORING THE HEROES OF PEACE

Services of remembrance for the heroes of social construction constitute a mode of honoring those dead whose claims have long been overlooked.

Composed of the miners, railroaders, builders, electricians, mechanics, firemen, policemen, explorers, physicians, nurses, mothers, etc., upon whose risks and suffering life depends, this army of our real defence, protecting us against hunger, cold, sickness, exposure, disorder, exhaustion, and extinction, is one which, instead of slaying, heals and preserves.

That full honor may be paid to the beneficent heroism of those who have perished in the service of mankind, the Peace Heroes Memorial Society, founded in 1926, has been continuing the annual services of remembrance for heroes of social construction begun May 30, 1923. These services are held at Spring Grove Cemetery, Cincinnati, Ohio, on the morning of every Memorial Day. The graves decorated have been those of a factory worker, a railroader, a policeman and a fireman, who lost their lives in the discharge of their duties, and of a woman who died in childbirth.

Information and suggestions will be furnished free of charge to anyone addressing a request to the Peace Heroes Memorial Society, 842 Lexington Avenue, Cincinnati, Ohio.

PASTORS SHORT COURSE AT OSKALOOSA

The annual gathering of the pastors of Iowa Yearly Meeting was held at William Penn College, Oskaloosa, March 23 to 27. The sessions were held throughout each of the four days with services at night also. The attendance was very good, due largely to excellent weather conditions.

The pastors were particularly favored with the presence and ministry of Mildred E. White, of Indiana, a missionary in Palestine, now on furlough. Her sympathetic attitude toward the problem of missions and her broad-minded missionary statesmanship brought a wholesome influence to bear upon the workers who were present. Her labor at the Short Course will bear fruit for many months to come.

The other speakers were from within the limits of our own Yearly Meeting, and all brought to the pastoral leadership thoughts that stimulated and expanded vision.

Among other benefits derived was the fine fellowship that existed among the pastors present. The contact with the students of the College was likewise refreshing, while the entertainment given at the college dormitory was strengthening and cheerfully rendered. The pastors feel a sense of indebtedness to the College for all that was offered them during the Short Course.

MARRIAGES

GARNES - BIERMAN — At the country home of the bride, Bloomington, Iowa, March 21, 1936, Viola M. Bierman to John Garnes. William C. Hartnett, minister.

HARNER - PRAMER — At the Friends Church at Xenia, Ohio, March 14, 1936, Ruth G. Pramer, daughter of Otis and Minnie Miars Pramer, and Loren M. Harner, son of James and Ethel Hurley Harner. Robert M. Jones, minister, assisted by DeElla L. Newlin.

MCDANIELS-HALDY — At the home of her parents, Herbert and Mary Haldy, in Marion, Indiana, March 15, 1936, Helen A. Haldy to Paul McDaniels. Herbert Haldy, father of the bride, minister.

DEATHS

CARTER—At Bloomingdale, Indiana, March 20, 1936, J. Wood Carter, son of Edward and Daisy Carter, in his thirtieth year. He was assistant cashier in the Bank of Bloomingdale, and was slain by bandits as he entered the building to open the bank for business. He was active in the work of the church and community, and was treasurer of Bloomingdale Monthly Meeting at the time of his death. Funeral services were held from the meetinghouse by the present pastor, Lyman G. Cosand, and by a former pastor, I. Lindley Jones, with Edward M. Woodard and Simon Hester assisting. In addition to the parents, one brother, Russell E. Carter, Wyandotte, Oklahoma, survives.

COLLETT—At her home in Xenia, Ohio, March 15, 1936, Rachel Ann Collett, daughter of James and Martha Haines Rayburn, aged seventy-two years. She was born in Springfield, Illinois, January 15, 1859. Two children survive, her husband, H. W. Collett, having preceded her in death by several years. Her life was one of service, far-reaching in its influence and its embodiment of Christian neighborliness.

GARDNER—At her home at Salem, Indiana, February 6, 1936, Clara Alpha Albert Gardner, daughter of John and Mary Albert. She was born near Bilingsville, Indiana, May 8, 1871, but moved to Salem with her parents at an early age. Her education was received in the public schools of Union County, Indiana. On May 11, 1898, she was married to Edward Gardner, whose death preceded hers by a few months. She was a long-time member of the Salem Friends Meeting and always took an active part in the work of the church and in the betterment of the community in which she spent practically all of her life. Her mother, two brothers, and two sisters survive.

GINTHER—At Pleasant Plain, Iowa, March 23, 1936, John Joseph Ginther, in his ninety-first year. He is survived by three daughters. Funeral services were held at the Friends Church in Pleasant Plain by his pastor, F. Murray Haworth, with burial at Walnut cemetery.

ELLEMAN—At his home in Colorado Springs, February 14, 1936, Wallace M. Elleman, son of Angus and Mary Anna Elleman, aged thirty-eight years. He was born, January 31, 1898 at Amboy, Indiana, and was a birthright Friend. Following service in the army, both before and during the entry of the United States into the World War, he settled in Colorado Springs to which his parents had removed. On June 27, 1923, he was married to Thelma L. White. He was an upright and respected citizen, a man of cheerful disposition and of unquestioned trustworthiness. His wife, their four daughters, his parents, and a brother and a sister survive. Funeral services were conducted by Scott and Grace Clark, pastors of the Friends Church at Colorado Springs.

HAYDOCK—March 24, 1936, suddenly, Amelia Haydock of 57 Wellesley Avenue, Yonkers, New York, daughter of Sarah Ann Haydock. She was an Elder of New York Meeting.

HOLMES—On the 20th of January, 1936, at Woodland, North Carolina, Mary D. Holmes, foster sister of William H. Futrell, a member of the Rich Square Monthly Meeting. Her brilliant mind and Christian character were devoted to the promotion of education, as manifested in her approximately twenty-five years of effective teaching in the public and private schools of North Carolina. She received her education at Westtown School, Guilford College, from which she graduated with high honors, and Bryn Mawr College, to which she was granted a scholarship. The funeral services, participated in by ministers of three denominations, Friends, Baptist, and Methodist, were attended by many, including several of her former students, who testified to the influence of her life, characterized as it was by the noble elements of simplicity, sincerity, helpfulness, and the exalted ideals of service.

KARLEN—At his home at Lee Center, New York, March 31, 1936, Frank Karlen, in his sixty-seventh year. He served as elder, overseer, and trustee of West Branch Monthly Meeting. His quiet, kindly personality and sound advice will be greatly missed. His wife, Cynthia Karlen, survives. Funeral services were in charge of Valentine Krumm, pastor at West Branch, and Charles Martin of the Lee Center M. E. Church.

MESNER—At her home in Pleasant Plain, Iowa, February 24, 1936, Elizabeth Mesner, in her eighty-eighth year. Funeral services were held at the Pleasant Plain meetinghouse by her pastor, F. Murray Haworth, with burial at Walnut cemetery.

MILES—At his home at Ludlow Falls, Ohio, April 3, 1936, Orson L. Miles. A brother of the late Herman O. Miles, he was a devoted and loyal member of the Friends Church at Ludlow Falls, and, like Herman, was actively interested in civic and social affairs, being an ardent worker in the temperance cause. Funeral services were held in the Friends Church at Ludlow Falls. His wife, Bertha B., his daughter, Frances, and a sister, Edith Pearson, survive.

MORRIS — At Whittier, California, on February 11, 1936, Albert C. Morris. A birthright Friend, he was born near Richmond, Indiana, May 16, 1854, the son of John and Edith Chamness Morris. Under the preaching of Amos Kenworthy and Levi Jessup, he accepted Christ as his Saviour when sixteen years of age. On February 27, 1877, he was married to Esther J. Lawrence of Monrovia, Indiana. For fifty years they served their Master in the States and in Mexico. She was buried on their fiftieth wedding anniversary. Funeral services were held in Whittier by Ernest Lamb, pastor of the Los Angeles Meeting, and Ray Carter, pastor of the Long Beach Meeting. The life of Albert Morris was one of rare humility, of love and devotion to duty, and of faithful service to others. Four sons, one of whom is Homer L. Morris of the American Friends Service Committee, survive.

MORTIMER—At his home in Valton, Wisconsin, February 5, 1936, William Wilson Mortimer, son of John and Phoebe Mortimer. He was born, March 31, 1860, in Woodland Township, Wisconsin, and lived his entire life within a mile of his birthplace. On November 2, 1889 he was married to Della Horton. In 1892 he and his wife joined the Valton Friends Church of which he remained a faithful and consistent member until his death. He was a man of few words, but his life in the community was so earnest and upright that he was an example to all who knew him. His wife, two of their three children, and one sister survive. Funeral services were held at the Valton Friends Church in charge of the pastor, Lewis H. May, assisted by J. B. Clawson of the Wesleyan Methodist Church, Viola Smith of Muscatine, Iowa, and A. F. Fehlandt of Ripon, Wisconsin, old friends of the family.

RUSH—At his farm home, Rush Hill, near Fairmount, Indiana, February 15, 1936, Walter W. Rush, aged sixty-five years. The son of Nixon and Louisa Rush, both well-known Friends ministers, he was a birthright Friend and a regular attendant at church services. For twenty years he served as treasurer of the Fairmount Quarterly Meeting. He was born, April 5, 1870, on the homestead which has been in the family for over a century and which he was to farm for many years. On July 24, 1895, he was married to Elizabeth Johnson who, with their four daughters, and his three sisters and one brother, survives. At the funeral services held at the Fairmount Friends Church Parvin Bond, his pastor, and Ancil Ratliff paid fitting tribute to his unassuming life and to the service which he rendered in his home, his meeting, and his community.

RUSSELL—At Monkton, Vermont, on March 12, 1936, a month after the death of his wife, Kate Potter Russell, Albert Penroy Russell, son of Nathan and Melinda Russell. He was born, September 12, 1847 in Bridport, Vermont, in whose local schools he obtained much of his education. His early manhood was spent in Ohio, Iowa, Michigan and Illinois. Returning to Vermont in 1870, he married Emma Hallock, October 16, 1871. She died in 1877. To this union were born three children, one of whom survives. Later he married Kate Potter. To this marriage were born ten children, seven of whom, including Daisy K. Ransome of the Tennessee Mission, survive. For sixty-five years Albert Russell lived on his farm at Monkton. He took a keen interest in economic and social problems and as a public spirited citizen participated actively in the administration of community affairs. He was a member of the Monkton Ridge Meeting, in whose meetinghouse the funeral services were held. On March 14 both his and his wife's bodies were lowered at the same time into a double grave in the Monkton Boro cemetery.

THOMAS—On March 10, 1936, Alice E. H. Thomas, wife of Dr. C. B. Thomas of Plainfield, Indiana, aged fifty-five years. She was a member of Plainfield Monthly Meeting of Friends.

WEESNER—At her home in Denver, Colorado, February 18, 1936, Josephine

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Hiatt Weesner, aged fifty-five years. The daughter of Richard J. and Louisa A. Hiatt, she was born in Boone, Iowa, June 10, 1881, and came to Denver with her family in 1889. She was married to Walter W. Weesner, May 27, 1926. Becoming a member of the Society of Friends and of the Denver Monthly Meeting as a young woman, she was active in the work of the church, particularly in the Woman's Missionary Society. Her influence extended outside of her own meeting to interdenominational missionary work and to women's club work in Denver, in which she occupied an important place. She is survived by her husband and her sister, Mary E. Hiatt. The funeral services were in charge of the pastor, Cecil E. Hinshaw, assisted by Norman E. Young.

WOODARD—On March 1, 1936, Martha E. Woodard, daughter of Jesse and Betsy Kemp, aged eighty years. She was born at Coloma, Indiana, January 28, 1856, a birthright Friend who was converted under the ministry of Amos Kenworthy whom she later assisted in the revival movement that swept the country in those early days. She was especially gifted in prayer. In 1874 she was married to Stanton F. Woodard, who died in 1926. To them were born four sons, one of whom preceded her in death, and one daughter. In 1885 the family moved from Indiana to a farm which they had purchased near the pioneer Quaker community of Haviland, Kansas, where she served as Elder in the Meeting. Thirteen years later they moved to Wichita that their children might have the benefits and influence of Friends University. Here Martha and Stanton Woodard helped organize University Friends Church which she served as Elder for many years. She was always intensely interested in advancing the cause of the church in the community, especially among young people.

FOR SPECIAL OFFERS

For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

NOTICE

Pure Vermont Maple Syrup $1.50 per gallon in lots of ten gallons or more. $1.60 in smaller lots. R. H. Young, Starksboro, Vermont.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

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DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

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The 1936 catalogue and other information will be sent upon request.
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